Hilliard-Atteridge, A.
Pam. Africa - North

for the specific name, instead of *alalus,* the speechless, the word *erectus,* the most prominent physical character of the new-found bones.

But Dubois' opinion was by no means left unchallenged. In an article as brief as the present, these difficulties can best be expressed in the words of G. F. Scott Elliott (" Prehistoric Man and His Story," ch. II, pp. 43-44):

Among these [who have examined the skull] are probably all the best authorities on comparative anatomy of our own times—that is to say, all scientists whose opinion would be taken as final in any ordinary dispute. The skull is considered a human skull by six of these celebrated authorities, who are for the most part English. It is thought to be a missing link, that is, intermediate by eight (mostly French); it is considered an ape's skull by six others, who are mostly German. Only one authority makes the femur that of an ape, thirteen consider it human and six made it out intermediate. There is hardly a reason to doubt that the skull and thigh bone belonged to the same animal, for they were found at the same level and only fifteen meters apart.

To a calm reader, it would seem that poor Pithecanthropus has fallen on hard times, and yet he, or rather she, deserves better treatment. The skull capacity is quite above the ape, whose maximum capacity is about 600 cc. Yet just what is the capacity of the Java skull is difficult to tell. Various estimates have been made, ranging from 770 cc. to 1060 cc., the more acceptable ranging between 850-950 cc. But what of them? Tappeiner discovered in the Tyrol a human brain of 880 cc., and the Weddas of Ceylon show 960 cc., and twenty-one skulls of Peruvian women show 920-1050 cc. Keith (" The Antiquity of Man," ch. XV, p. 269), says: " In Pithecanthropus we find a being human in stature, human in gait, human in all his parts, save his brain." But just why should he say " save his brain," since he himself admits (p. 267), on Dubois' calculation, that members of the Pithecanthropus race might go as high as 1060 cc.? Even 900 cc. would put the Java man above some known human beings.

To feature this " skull capacity " argument, as it was featured only recently in the *Times,* is to advance an argument that is fast being ruled out of court, for Dr. A. S. Woodward, keeper of Geology at the National History Museum said, speaking of the Neanderthal man: " We cannot, of course, go by the size, for the Neanderthal Man had a larger brain cavity than some of us at the present day. It is quality, not quantity, which counts."

And the good lady, for, to quote Scott Elliott, " it is supposed that the skull is that of a female "—could speak. Even Sir Arthur Keith (" The Antiquity of Man," ch. 16, p. 269) writes, though just a bit hesitantly: " Even in Pithecanthropus the parts of the brain connected with the faculty of speech are present; whether speech was actually evolved is a moot point; at least we may think the potentiality was there." Yes, we may, and lest our imaginations prove too dormant, Professor Scott Elliot (" Prehistoric Man," ch. II, p. 45), comes to our assistance with a very moving picture in which our heart goes out to Lady Pithecanthropa Erecta, or maybe to the frightened animal.

Suppose that Pithecanthropus was caught, when munching fruit, by the redoubtable Felis Grœneveldtii, the name (somehow appropriate enough) of the fearsome creature, half-lion and half-tiger, which was one of her contemporaries in Java. She would at once draw herself up to her full height (about 1700 millimetres). Her appearance would then be sufficiently alarming: the strongly marked eyebrow ridges, the powerful jaw, huge grinding teeth retreating forehead, widening behind and covered with tangles of black or brown, woolly or wavy hair—all these would impress his mind. She would certainly exercise her power of speech, such as it was, in yells, howls, and resonant exclamations. Perhaps she was intelligent enough to throw stones, sticks, fruits, or whatever came to her hand, at the enemy. These three things, all very unusual in the Pliocene world—energetic if inarticulate vituperation, an erect position, and action at a distance—would surely confuse and impress the primitive brain of Felis Grœneveldtii, and he would probably retire, with dignity, to some easier prey.

Poor Felis Grœneveldtii, he was in hard luck when he met this first Xantippe!

J. Arthur Thomson (" The Outline of Science," Vol. I, ch. V, p. 168), writes: " Unfortunately, the remains of Pithecanthropus the Erect, consisted only of a skull-cap, a thigh-bone and two back teeth, and so it is not surprising that experts should differ considerably in their interpretation of what was found." Yet the hypotheses swing on. A piece of skull, three teeth and a left thigh-bone which may or may not belong together are magically built up into a full skeleton and clothed with flesh as like the grisly ape as the theory demands, and upon this new-sprung creature a whole race is based and then the whole race is shunted into place among our ancestors or maybe predecessors!

Soon the " reconstructed " low, beetling-browed protruding-jawed ape-man will look out upon us from every magazine as he has been looking down upon the visitors to the Hall of the Age of Man in the American Museum of Natural History here in New York, and in many another city in this fair but evolutionistically benighted land of ours—and will men know of all the work that has been done to give him a face with which to greet them and of the extra thigh he has acquired to stalk across the centuries?

Recent Discoveries in Northern Africa

A. Hilliard-Atteridge

THE region of North Africa between the desert and the Mediterranean in eastern Algeria and the French Protectorate of Tunis was for some five centuries one of the strongholds of the early Church. In recent years archaeological research in this district has led to many interesting discoveries that throw new light upon its history in the days when it was the center of the Carthaginian Empire, in the later period of the Roman rule when it was the province of Africa, and during the Christian centuries. The results already obtained are likely to be the prelude to further discoveries in the coming winter, for at more than one point systematic excavations are

in progress under the direction of French and American experts.

So far, the chief work has been done (1) near Tunis, on the site of Carthage; (2) at Susa, on the site of the ancient city of Hadrumetum; and (3) on the site of Hippo Regius near the modern seaport of Bona. The pioneer work was begun more than thirty years ago on the site of Carthage by Père Delattre, one of Cardinal Lavigerie's missionaries. It has been carried on by him ever since with very slender resources, but with very remarkable results. These are little known except to a comparatively small circle of experts, for the public press took very little notice of his work, and the reports of it appeared chiefly in the *Missions Catholiques* and some articles in the *Revue de l'Art Chrétien.* It is greatly to be regretted that when Père Delattre began his work he had not at his command the means of at once undertaking systematic exploration of the site on a large scale. For at that time nearly the whole site of the famous city was unencumbered by any modern buildings and since then a new Carthage has arisen, a far-flung suburb of Tunis, and not only has much of the ground thus been closed to excavation, but in the digging of foundations for walls and villas there was much heedless destruction of ancient remains at or near the surface of the ground.

Carthage was twice destroyed. Scipio laid the older Phoenician city in ruins after the long siege of 148-146 B.C. Then, for more than a century and a half, the place was desolate, till, in the first years of the Roman Empire, Augustus built the new Carthage on the site of the old capital. This new city lasted until the Moslem conquest in the seventh century, when it was destroyed by the armies of the Caliph Abd-ul-Melik. Tunis, with its port of the Goletta, then became the center of government and commerce in the old lands of Carthage, and for more than a thousand years the site of the famous city was a desolate wilderness, with only a few fishermen's huts near the two lakes that were once the docks of its great harbor:

> Where in the still, deep water
> Sheltered from waves and blasts,
> Bristled the dusky forest
> Of Byrsa's thousand masts.

For centuries before its second destruction Carthage had been the center of Catholicism in northern Africa. Tertullian was one of its citizens. In his apologetic writings, at the close of the second century, he declares that if the Christians were to desert the cities of the African Province its rulers would find themselves in a dead world. We may grant that there is here some rhetorical exaggeration, but it must have had a solid basis of fact or he would not have gone on to warn the Proconsul Scapula that to enforce the edicts at Carthage would be to condemn to death thousands of men and women of all classes. In one of the intervals of peace we hear of a Council of seventy Bishops meeting at Carthage. St. Cyprian was the most famous of its Bishops; St. Augustine, born in the neighboring town of Tagaste was a student in its schools.

It was the memory of these days of the early African Church that led Cardinal Lavigerie to choose for the center of his mission work the deserted site of Carthage. On the height of the old citadel he built the church of St. Louis, which was consecrated in 1890 as the cathedral of the new See of Carthage, restored by Leo XIII. One of its aisles was for awhile something like a museum, for Père Delattre had begun his work of exploration and placed there several of the objects he had discovered. He had an exceptionally difficult task. There were only doubtful clues to the general plan of the two cities, the Punic and the Roman Carthage, the remains of which were piled upon and intermixed with each other, with only here and there some surface vestiges as a guide to the excavator.

Père Delattre was able to determine the general plan of the city and in long years of patient research made many valuable discoveries. The spade laid bare the foundations of temples and many altars of Punic and Roman deities. The underground reservoirs and aqueducts that supplied the city with water were opened up, and numbers of Punic, Roman and early Christian tombs were found. The most important discovery was that of the foundations and pavements of the Basilica, which, even before the peace of Constantine, had been a Catholic Church and the Cathedral of St. Cyprian. At more than one point the spade revealed some of the horrors of Punic paganism. We know from the Bible record that the heathen races of Canaan and Syria sacrificed children in the fire in their worship of Moloch, the "King" of the gods. The Phoenician colonists, who founded Carthage, came from this region, and Roman writers tell of similar sacrifices offered in the Punic temples. There is the awful record that during the long siege, when Carthage was in dire straits and its downfall was near at hand, two hundred children of the noblest and richest families thus died by fire to appease the anger of its gods. We can no longer regard such stories of human sacrifices as mere war propaganda of atrocities circulated by the Roman conquerors, for on at least two sites of Carthaginian temples the spade has laid bare masses of half-burned bones of children.

Other important discoveries have been made at Susa, a coast town some eighty miles south of Carthage, the site of the ancient Hadrumetum. In 1883, shortly after the French occupation of Tunis, a French officer who was in command at Susa discovered there the entrances of a system of catacombs. For twenty years no effort was made to explore them; but in 1903 the work was begun by Père Leynaud, then stationed at Susa and now Bishop of Algiers. For fourteen years he carried it on with the assistance of a French archaeologist, M. Carton, and the help of military labor placed at his disposal by the

Government. More than 200 underground galleries, with an aggregate length of over three miles, have been cleared out, mapped and carefully examined. They contain some 15,000 Christian graves, mostly arranged in tier above tier of niches excavated in the rocky sides of the passages as in the Roman catacombs, with here and there a tomb under an archway. There are no wall or roof paintings, but the graves are nearly all in a good state of preservation, and there are not only inscriptions in abundance but also a wreath of decorative symbolism. These inscribed devices recall at once the symbolism of the Roman catacombs. There is the Good Shepherd carrying the lamb; the fish, the anchor, the dove, the victor's palm. The inscriptions bear the same testimony as those of Rome to the teaching and devotion of the early Church. Thus they tell us of prayer for the dead, the invocation of the Saints, the use of the Sacraments. All the graves belong to the period before the peace of Constantine. Most of them date from the second and third centuries but a considerable number belong to the later years of the first century. The finding of these is a most important discovery. Until it was made, the earliest record we possessed of Catholicism in the province of Africa was that of the martyrdoms of A.D. 180. But here we have evidence that the Church had won a footing in this region in the days when men were still living who had spoken with the Apostles, and when the last of the Twelve, St. John, still survived, and was writing his Apocalypse. To quote the words of Mgr. Leynaud:

> We have here inscribed on stone irrefutable proof of the apostolicity of the African Church. The Fathers, and notably St. Augustine, asserted that Catholicity appeared in those African lands while St. Peter was founding the Church in Rome itself. Here we have facts that prove this assertion.

Near the seaport town of Bona (about 140 miles west of Carthage) mounds and hillocks scattered over a wide extent of ground mark the site of Hippo Regius, the episcopal city of St. Augustine, where he died in A.D. 430 in the dark days of the Vandal invasion. The reservoirs constructed there by the Romans in the second century were repaired by French engineers forty years ago, and now supply the town and port of Bona with water. Recent excavations on a small space of the site have given such interesting results that arrangements are now in progress for the systematic exploration of the whole of it. Here and there among the mounds fragments of walls and half-buried columns indicate the existence of some of the ruins of the city, which was destroyed during the Moslem invasion in the seventh century. It was a Roman *colonia* that had replaced an earlier Punic city.

The recent excavations were begun where, to use miner's language, there was an outcrop of a massive wall built of huge stones, without mortar, a structure of the "Cyclopean type," indicating a building of very early date. The wall was cleared of earth down to the former ground level, and beside it the remains of a Roman villa were laid bare, foundations and fragments of walls, bases and drums of pillars and some of these pillars still erect, with quaint lotus leaf capitals. There were some fine mosaic pavements, one of them showing a hunting scene with lions and other animals driven into a stockade and attacked by horsemen. The massive wall is believed to be part of the local temple of Tanit, the Phoenician Venus. Its gateway is decorated with the symbolism of her foul worship.

There is a passage in Newman's "Callista" that tells of the "atmosphere of evil" that hung over the pagan cities of Africa, the sights to be seen "not here and there but on the stateliest structures and in the meanest hovels, in central spots and at the corners of streets—the insignia and the pomp of Satan and Belial, of a reign of corruption and idolatry." Here in Hippo the temple, built in pre-Roman days, had, it would seem, at a later period its ugly decoration masked and hidden by a wall of the villa being built against its massive rampart. Close by were found fragments of gravestones with crudely drawn figures of Tanit. So far, all that has been discovered belongs to Punic and early Roman times, but only a mere corner of the site has been excavated and there is good prospect that further work will reveal the remains of the city of the Christian centuries.

Catholic and Soviet in Russia

PRINCESS M. E. ALMEDINGEN

IN the past years the Catholic Church in Russia was officially regarded as something slightly worse than a mere "foreign Italian mission." Her priests, if they chanced to be of foreign nationalities, were admitted into the country only on sufferance, or for use "of the Diplomatic Corps," and in both cases they were kept under vigilant police-control. Considerations of purely political weight prevented open friction; the Holy See had to be reckoned with, in some cases, more than the Eastern Patriarchs. An average Russian, when thinking of the Catholic Church as of a spiritual body, was apt to put her on the same level with Free-Masonry, firmly convinced as he was, that both these bodies were working towards Russia's ruin, and an "orthodox patriot" was not certain whether the means applied by both were not equally obnoxious. There are some very earnest good Russians today who sincerely believe "that the 1917 Revolution and its disastrous consequences were brought about by the Vatican intrigues."

Dostoievsky, in one of his big novels, well worded the general attitude of the whole of the Orthodox Russia towards Catholicism in its "Vatican" and "Jesuit" shape (these two were always two distinct things to a Russian mind): "Oh! those Roman barracks!"

Eight years ago the situation was practically the same. The last echo of Russian Penal Laws died in May, 1917. The provisional Government was intrinsically indifferent towards all creeds. The only condition, required of all

religious bodies within Russian dominions, was that they should strictly confine their activities to the purely spiritual area.

This, as is well known, lasted but a few months only, and the Soviet rule gave a new coloring to the question of creed in general, of Catholicism in particular. It is true that officially liberty of conscience was not repealed, but the Soviet psychology knew how to handle it as a convenient instrument in their anti-religious campaign. But long before the actual anti-confessional wave surged on, one could discern marks of hostility on the part of the Soviets towards the Catholic Church. This can be explained by the Russo-Polish war. The early Catholic prosecutions in Russia (in 1919 and 1918) were politically grounded and patriotically excused. Then the big prosecution began and ended in the fatal days of March, 1923.

Since then the whole situation became modified. Externally, perhaps, it does not present such a dangerous aspect, but one is left free to infer one's own conclusions from the facts, recently become known, that the Catholic churches of both Petrograd and Moscow are being reopened, that lay-Catholics are more or less at liberty to practise religious life, etc., etc. The Soviets have seen that nothing of vital importance can possibly be gained by bloodshed and prosecutions. Who knows but they have a new campaign in preparation?

It was one of their tasks at the very beginning to undermine thoroughly the moral life of the nation. The tactics are scarcely altered now, though comparative religious freedom may be allowed. They have merely discovered subtler means and deeper-hidden devices for destroying all Godward yearning amongst the people. Who knows what numbers of Russian souls turned to the Church on the day when the news of Mgr. Butkiewicz's martyrdom became public? And who knows whether these numbers have not been singled out and marked as doomed by those to whom the very name of Our Lord is hateful?

What formerly was the position of a Russian convert towards his Government? He hardly ever came in touch with it, living abroad, mostly in exile. Since 1917 he was no longer obliged to leave his country. His economical difficulties were nearly unsurmountable until 1921. They were much greater than those of mere "non-religionists," because all bread-winning berths were at the disposal of the Government, and there was no private employ. The situation became a little better when in 1921 foreign famine-relief was started and native personnel were required for clerical work. Now, with the opening of "international trade" so called, the situation may be improving, though in its main points it is as precarious as ever. Most of the Russian women-converts have been employed in the teaching profession. It is becoming more and more embarrassing for them to continue their work. All schools are kept at the Government expense and there are no private schools, and private lessons are looked upon askance, whilst at the Government schools such demands are being made upon teachers that no Catholic could satisfy them. Catholic women-teachers, when losing their posts for "obnoxious religious" grounds are automatically denied the chance of getting their livelihood in a similar manner elsewhere; their passports are "marked" and this "mark" brands them, so to speak, and irrevocably cripples their future career. Cases of arrest on these grounds are rather frequent.

As Catholics they don't exist for the Government, or, worse still, they do exist, but in a negative way. They exist to be destroyed when opportunities shall present themselves. Hence, they stand in a greater need of supernatural means to "carry on."

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

Education Week

To the Editor of AMERICA:

President Coolidge has officially designated the week beginning November 18 as "Education Week." Would this not be a suitable time to distribute literature in our schools and churches on Christian education? The America Press, the Paulist Press and kindred agencies offer any number of admirable pamphlets on this subject. One of the cheapest and one of the best for general distribution is a little brochure of thirty pages, entitled "Catholics and Education" ($2.50 per hundred). It is published by the Catholic Laymen's Association, 1409 Lamar Bldg., Augusta, Georgia.

Conception, Mo. RICHARD FELIX, O.S.B.

Newman for Classes

To the Editor of AMERICA:

Apropos of Father O'Connell's enthusiastic article on "Newman and Catholic Culture," in the issue of AMERICA for October 20, may it not be suggested that a low-priced school edition of "The Idea of a University," and of "The Present Position of Catholics in England," would do much to make the study of these immortal contributions to English literature more general? Thanks are due the editors of the selections from Newman mentioned by Father O'Connell, but there is need of something more than extracts, something more even than one complete lecture to a volume. "The Idea of a University" and "The Present Position of Catholics in England" *in toto*, edited appropriately for class work, would certainly receive a hearty welcome from the college teacher. There is awaited not so much an edition with copious annotations as the complete text itself at a price on a par with our other English classics.

Grand Rapids, Mich. CHARLES D. WHITE.

Is St. John Ervine an English Playwright?

To the Editor of AMERICA:

What is an English dramatist? and what is an Irish one? I am impelled to ask these questions after reading Elizabeth Jordan's article, "Plays and Players," in your issue of October 27. Miss Jordan refers to John Galsworthy and St. John Ervine as "two of England's best playwrights." There is no doubt as to